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ABSTRACT

This document addresses how the employers and trainers involved in further education in Britain can foster common, everyday moral behavior such as honesty and reliability in the young people they prepare for employment. The first section states that a nation's moral health is as important as its economic and political health. Sections 2 and 3 consider what constitutes moral behavior. Moral behavior's differences from religious behavior and examples of moral behavior such as respect for persons and concern for their welfare, fairness and justice, truthfulness, and keeping promises and contracts are included. Section 4 analyzes moral competence. Section 5 spells out two approaches to moral education. Section 6 considers the characteristics of a morally educative community. Sections 7 and 8 suggest aims and content for a moral education curriculum. Section 9 suggests classroom strategies for moral education, including experiential learning strategies, the incorporation of real-life moral problems, and values clarification exercises. Section 10 addresses staff development regarding moral education. The document concludes with an eight-item reading list and appendices that contain a moral dilemma for discussion, a list of Kohlberg's stages of moral development, active learning methods for developing moral competence, notes on the evaluation and assessment of programs of moral education, and checklists and other advice on how to develop planned programs of personal, social, and moral development in vocational preparation programs. (CML)

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MORAL COMPETENCE

AN EXPLORATION OF THE ROLE OF MORAL EDUCATION IN FE

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MORAL COMPETENCE

AN EXPLORATION OF THE ROLE OF MORAL EDUCATION IN FE

DEREK WRIGHT

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FOREWORD

Teachers and students in further education and training are inevitably involved in issues and discussions with a moral dimension, and rightly so. Young people between 16 and 19 are at a vulnerable age, particularly economically and emotionally, but this is also the age when young people are becoming citizens and forming their social and political, as well as moral, attitudes. Any educational or training opportunity provided for this group should, therefore, whatever its purpose or vocational specificity, include some exploration of the moral issues involved in adult, and particularly working, life. At this age, young people are already having to make decisions in areas such as the observation of health and safety regulations, the operation of racial discrimination and the priorities of working life and home, including the care of sick and elderly. All these are moral issues and have to be treated as such.

Employers also have a clear interest in this aspect of the curriculum for young people. Qualities such as honesty and reliability figure prominently in their selection processes. In this they share, though perhaps from a narrower perspective, the priorities of teachers and parents. What is not clear, however, is how such qualities are to be developed in courses which concentrate mainly on technical occupational skills. Nor is it clear how FE teachers, especially in the vocational areas, are expected to tackle sensitive moral issues when, for most of them, their background and training has been strictly vocational.

Hence the importance of this document, in its emphasis on the essential simplicity of core moral ideas, and the everyday nature of the moral decisions which we have to make most of the time. Derek Wright, Emeritus Professor of Education, University of Leicester, has written the main text, but the practical examples of moral issues arising in vocational education come from, and will probably be found especially useful, by FE teachers. The appendices derive from an earlier FEU-funded project exploring similar issues (see pages 34–35) and offer some starter suggestions for staff development. The basic learning model used in the document, moving from students' experiences and interests to reflection and discussion and on to learning and application, is one which is familiar to most teachers in FE.

Derek Wright's text will also be of interest to a wider audience; there are messages here for all those responsible for education and training programmes, including employers, the examining and validating bodies and the National Council for Vocational Qualifications (NCVQ). Whether or not moral competence is an adequate concept to describe the personal skills and understanding which young adults need is not a question this document finally answers, but the benefits the project derived from using competence-based approaches in the field of moral values are considerable, and FEU is grateful to Derek Wright, and to all others who contributed, for having produced such a clear exposition of its fundamental issues.

Geoff Stanton
Chief Officer
Further Education Unit

1. INTRODUCTION

The moral health of a nation is as important as its physical, economic and political health; indeed, it can be seen as a necessary condition of those other forms of well-being. And, in the last analysis, the moral health of a nation depends on the moral commitment and competence of its individual citizens. Few would deny that schools and colleges have a vital role to play in the development of moral competence in the young. Even fewer would agree that schools and colleges are fulfilling that role as effectively as they might.

It is therefore all the more striking that, at present, there is little, if any, systematic and informed attempt within the education system to foster the development of young people as moral agents. There is a good deal of professional concern to develop young people's linguistic, computational, academic and vocational competences. There is even a growing concern to develop their interpersonal skills. In contrast, moral competence is largely left to chance, and to the hope that, simply by being members of an educational community, the young will come under some positive moral influence.

The reasons for this neglect are doubtless many. But a major factor is the confusion and uncertainty among teachers over how morality and moral development should be understood, and how schools and colleges might most effectively promote them in their students. There is, therefore, a need to work out a coherent and soundly based approach to moral education which will enable teachers to see how they can actively contribute to the promotion of moral competence in young people.

In other words, though teachers are themselves moral agents, with their own commitment to moral values, they at present lack a clear and agreed understanding of what it means to be professionally concerned with moral education.

The purpose of this document is to take a small step in the direction of evolving such a professional approach. The task is a considerable one. It is vitally important, however, that teachers are themselves involved in it. The hope is that this document will stimulate teachers to reflect more seriously than perhaps they have done on how moral competence can be promoted effectively within their own institutions as part of their professional concern.

2. MORALITY

A precondition of a planned and coherent approach to moral education in schools is some measure of agreement among teachers about what the moral life is like and how it may be developed in young people. Paradoxically, though experience of the moral life is common for all of us, there can be much disagreement over its nature.

In order to anchor the present discussion as closely as possible to teachers' own experience, quotations have been selected from a survey of teachers' views in this area.* In this section, quotations have been taken from their response to the question 'What does the word "morality" mean to you?' An attempt will be made to draw out some of the implications of what they said.

At the outset, it is clear that for some teachers the whole topic of morality has negative connotations:

> 'I think it defines itself in a negative way through films with didactic overtones about what is immoral. It's a hang-over from Christian pontification that's gone on since Victorian times.'
>
> 'Morality has a negative connotation, smacks of preaching, moralising, people asserting their own beliefs as absolutes, and I disapprove of that.'
>
> 'Moral standards are often set by the "haves" to control the "have nots" and preserve their own position.'
>
> 'It means RE and assemblies and I'd try not to be there. It's not a word I've thought about much. It's an old-fashioned word.'

Many people feel a sense of protest and resentment when they are moralised at by others. This sense of protest seems itself to have moral overtones: 'you ought not to moralise at others'. If we make the underlying point in a positive way, it might go something like this: there is a sense in which, as moral agents, we are all on an equal footing, and no one can claim that his or her moral judgements are infallible.

If we agree with this, it has important consequences for moral education, since students in colleges are unquestionably moral agents, and therefore in some sense on an equal footing with their teachers — as students often protest after a moralising lecture from members of staff: 'What right have they got to tell us what we should do?'

Also implicit in the quotations above is the rejection of morality when it is understood as those rules and prescriptions which people with power, authority and influence try to impose on the rest of us. In other words, morality is independent of power

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* The research from which all quotations have been taken was conducted by Janet Watson as part of her PhD at Leicester University School of Education. A sample of 90 teachers from schools and colleges of FE were interviewed in depth on their ideas about morality and moral education.

relationships, since it is the basis for judging the actions of those with power and those without power equally. Morality is somehow democratic.

Some teachers go further than this, and imply that morality is a private, personal and individual matter.

> 'I think [morality] is the same as conscience — your own decisions as to what is right and wrong, your own code, deciding what is right and wrong for you as a person.'

> 'Your morality is your personal values, the way you reason things out with yourself.'

In contrast, other teachers emphasise that morality is about adapting oneself to the rules of society.

> 'Morality is decided by society. It is a recognised or accepted code of behaviour.'

> 'Morality is fitting into your particular social group and not doing anything that's unacceptable in the eyes of your peers and family.'

As most teachers recognise, there is truth in both these apparently conflicting points of view. Taken together they point to one of the fundamental tensions of the moral life. Morality is *between* persons. It is about the way relationships between persons as equals should be regulated. As moral agents we originate autonomously judgements about how we and those we are related to should behave, and they, who are in the moral sense our equals, do the same. Morality therefore necessarily involves the effort to reach agreement with others on the way our relationships with them should be regulated. This point is made in the following quotations.

> 'It means a balancing out of the rights and responsibilities of two sides or persons against each other and coming to conclusions.'

> 'My own view of it is a sort of appreciation of the consensus of human interaction and behaviour, unlike the law and unlike the customs of various denominations.'

> 'The aim of moral education is to produce adults who can consider the question of morals and adopt for themselves a mode of life with values acceptable not only to themselves but to others in society.'

Morality arises out of interaction between people, and the tension this gives rise to is between listening to and respecting the thinking of others whilst remaining true to oneself.

Morality is not the same as law, convention, custom or religious rule, for it is the basis upon which we judge whether laws, conventions and customs are right or not. Of course, for some teachers, morality is an integral part of their religion.

> 'Morality is traditional guidelines, often Christian, often from the Bible, where good is following these guidelines. I agree with this because I like to think of myself as a Christian person. I am quite broadminded about it. I might try to live

my life in a certain way but that does not mean everyone else has an obligation to do so.'

Few teachers hold the view that religion is in some way essential to morality, however, and it follows that, if teachers are to reach agreement on the nature of morality, religion cannot be an intrinsic part of that agreement. Since Britain is today a multicultural society, this is an important issue. Some people hold the view that morality is culture-bound, that there is, for example, a Hindu morality and a Christian morality and that they are different. It may be very much doubted that in any fundamental sense cultures have different moralities. The core moral ideas referred to later can be found in all the great religions. But those who hold that view face certain difficulties. For the problem a multicultural society faces is to clarify the morality of the relationship between different cultures, and this cannot be derived from any one culture. In a society in which there are unequal power relations between cultures, the morality of the relations between them cannot be derived from any one of them, especially if the dominant culture is seen by some as standing in a relation of oppression to the others. Thus, it is sometimes said that we should respect other cultures, but such a moral prescription cannot itself be culture-bound. This issue will arise again in the next section.

3. THE CONTENT OF MORALITY

Every practical decision we make involves two things: appraising the facts of a situation and giving expression to the values we hold. Many such decisions may seem to have no obvious and direct consequences for other people, and we may wish to say that the values involved are not really moral ones. Others would say, however, that no decision we make is without some consequence for others, though it may be very indirect. Anyway, in so far as our practical decisions do have consequences for other people, we can say the values involved are moral ones. As one teacher put it:

> 'Morality enters any situation in which we find ourselves.'

A real-life moral decision is always made in a particular set of circumstances. Seeing and understanding the circumstances as clearly as we can is necessary if we are to know which moral values are relevant and how we are going to express them. To take a simple example, a manager may see that an employee's work is deteriorating. Holding high standards about doing good work may lead the manager to reprimand the employee. However, if it is also a fact of the situation that the employee is unwell or recently bereaved, the value of concern for the employee's welfare could lead to quite different decisions on the part of the manager.

Of course, we never know all the facts of a particular situation, and this may not matter. An important aspect of moral competence is that we have some idea of what we need to know if we are to make the morally right decision. Helping young people to develop the skills and confidence to make good decisions in the situations they face is a necessary aspect of moral education. In discussing a moral decision that has to be made, disagreement is as likely to arise over the facts of the situation as over the moral values that should be expressed in it. Our present concern, however, is with the moral dimension of the decisions we make. What are these moral values? There can be no authoritative answer since we have to work them out for ourselves. In doing so, it may be helpful to make a tentative distinction between three levels.

- There is first the situation just described, where we make our decisions in particular circumstances. It is the point at which our values come together with what we see to be the facts of a situation in the making of the decision.
- There are those moral guidelines or 'rules of thumb' in which moral values are expressed as general rules of conduct. The ten commandments form a set of such rules. Others might be that we should always declare our income correctly for tax purposes, should have a proper respect for those in authority over us, and should always do our work as well as we can. And there are many more. A topic of disagreement among people is whether such rules should always be obeyed. Thus some people say stealing is always wrong whereas others claim that in certain circumstances it is not only not wrong but the right thing to do.

- Finally, there are what we shall call core moral ideas. By these, we mean those basic moral ideas, which are present in all the great religions, and which lie behind the many moral rules, and of which it might be said that, if we do not have some commitment to them, we would not be moral beings at all.

Again, there can be no authoritative statement of what those core moral ideas are. However, it can be said that, in the great many discussions the author has had with teachers, no one has ever questioned the central importance of the four discussed briefly below.

RESPECT FOR PERSONS AS PERSONS AND CONCERN FOR THEIR WELFARE

> 'I believe that morality is connected with a concern for the welfare of other people, other people's feelings and their points of view.'
>
> 'I think [morality] means people doing what they should be doing for the best of all concerned, themselves and others.'

It is a useful exercise to ask ourselves what we expect from others if they are to respect us as persons. When groups of teacher have done this exercise, the kinds of thing they have come up with include:

- being listened to seriously, and their views being taken into account;
- being recognised as individuals and being allowed to make their own decisions;
- not being 'put down' but having their confidence in themselves supported;
- not having their private lives, their body space and their private possessions intruded upon without their permission.

There is, of course, much more. The ways in which respect of other persons and intelligent concern for their welfare show themselves are subtle, complex and far reaching.

FAIRNESS AND JUSTICE

> 'Morality is about fairness. From day 1, minute 1, hour 1, every child, every human being, has a right to expect just and fair treatment throughout their lifespan — from the moment they are born.'

The ideas of fairness and justice are of course also complex, and integrally related to respect for persons. In essence, their focus is the process of reaching balance or equilibrium between the conflicting, and often unequal, claims and needs of persons who themselves are of equal value as persons. Reaching fairness and justice in any particular situation involves negotiation, informally in personal relationships, and more formally in an institutional setting. The basic condition of fairness and justice is that the points of view of all relevant persons are properly heard and account taken of them. Ideally speaking, we can have some confidence of the fairness of an outcome when all the relevant parties recognise and accept that it is fair. In real life, of course, this often does not happen. What we call a sense of justice and fairness in the individual person, therefore, is, at root, the

capacity to see a situation from another's point of view, and to give proper weight to that point of view. This capacity obviously involves a whole complex of empathic and cognitive skills.

TRUTHFULNESS

This notion is much deeper and richer than the simple distinction between telling the truth and lying. Representing a situation truthfully to another person can be a most complex and difficult task and may even involve something that is, strictly speaking, untrue. Truthfulness is related to what we mean by personal integrity and good faith in human relationships, without which there can be no morality between people. A common problem in living is to find a way through a situation without loss of integrity and good faith when there are good reasons for not telling the truth. There is also the issue of truthfulness about feelings, and the key role of truthfulness in the teaching process. It was said earlier that, in making any moral judgement, we must take account of the facts of a situation. It is morality which requires us to be as honest as we can in facing those facts. A simple illustration of the complexity of truthfulness is given by Dietrich Bonhoeffer, the theologian:

> 'A teacher asks a child in front of the class whether it is true that his father often comes home drunk. It is true, but the child denies it ... As a simple "no" to the teacher's question, the child's answer is certainly untrue; yet at the same time it nevertheless gives expression to the truth that the family is an institution *sui generis* and that the teacher had no right to interfere with it.'

KEEPING PROMISES AND CONTRACTS

It is obvious that the stability of society and co-operation between individuals depends upon contracts and promises being kept. This does not mean that we should always keep them. It does mean that if we do not, we must have good and convincing reasons why not, reasons that others can accept as valid. There are those contracts we are born into by virtue of our membership of a particular family in a particular society at a particular time. There are those promises and contracts we enter into consciously and voluntarily. Finally, there are those implicit and unspoken promises and contracts which evolve spontaneously in any personal and co-operative relationship. Sensitivity to such implicit contracts is a critical aspect of the understanding of working collaboratively with others, in both education and employment.

It should be clear that these four core moral ideas overlap closely in their meaning. They do not, of course, exhaust the content of morality. It is often argued that there are other core moral ideas, such as human rights and compassion. Then there are what have been called secondary moral ideas. These are concepts like generosity, loyalty, reliability and courage which, on the one hand, are more specifically descriptive of types of behaviour and, on the other, imply moral approval. All that is claimed here is

that the four summarily described are certainly at the heart of what we mean by morality. Moreover, they suggest that morality is much more than a set of rules to be obeyed, however important such rules may be: it is more like a way of being a person.

4. MORAL COMPETENCE

To be competent in a particular activity means to possess the necessary skills, knowledge and understanding to engage in it effectively. Education today is concerned, to a greater or lesser extent, with developing competence in virtually all aspects of living: personal, interpersonal, social, political and vocational. Much effort has been made to analyse both the knowledge that young people need for competence in these areas and the skills they need to implement this knowledge in action.

Moral competence, however, cannot be seen as a further area in addition to these, since it is a dimension of all other forms of competence. Decisions about whether or not to exercise our competences, and the purposes to which we put them, are moral matters. Thus, a competent garage mechanic may be too lazy to perform competently, or may use the competence to defraud customers; or a person highly skilled in interpersonal communication may use those skills to manipulate others into buying inferior goods.

Employers often emphasise the importance of moral competence in their job specifications by stressing such qualities as loyalty and reliability. An education which focuses on the development of skills and knowledge but which does not address the issue of the moral values which determine the use to which such knowledge and skill is put is manifestly inadequate as a preparation for living and working.

If we are to provide opportunities for young people to become competent in the moral dimension of their living then we need to make some analysis of the elements involved in moral competence in order to guide our educational practices.

Most fundamentally it involves commitment to what has here been called core moral ideas: a conviction that fairness, honesty and so on matter in relation to the self and others. Though it is possible to produce good reasons to persuade others that these values matter, reasoning alone is not enough. We need to have experience of that kind of relationship with others in which we are treated fairly and honestly in order to see, as it were self-evidently, just how important it is to be fair and honest.

At root, these are relationships of affection and trust. Obviously, some young people have experienced such affection and trust much more than others, and we would expect their commitment to these values to be the stronger. But few miss out on such experience completely; and it is rare for people not to feel a sense of moral protest when they feel that they have been lied to or unfairly treated. It is the relative absence of such experience that can lead young people to adopt consciously a philosophy of exclusive self-interest.

Example

Students on a CPVE course who had chosen hospitality services as a vocational option were encouraged to think about their own experiences of being served at table before going out on work experience. They first listed the qualities they valued, e.g., 'will listen to you', 'have a bit of respect', 'take time', etc. They then gave examples of their own experiences as customers, which nearly all emphasised thoughtless and disrespectful behaviour. The results were collected and kept.

On their return from work experience, they were asked to do a similar exercise on their experience of how customers behaved to them — with similar results. The qualities again they valued seemed to contrast with those they experienced in practice. They were also asked again about the qualities of a good waiter, and the results were compared with their initial list.

The exercise predictably led to discussion of all four core moral ideas — respect for persons, fairness, truthfulness and keeping contracts — and to a very full discussion of 'seeing things from the other's point of view'. Less predictably, it led to a very honest and open discussion of the morality of tipping — whether you should keep tips or put them in the box — and the relationship with low wages.

Commitment to core moral ideas is not enough. We have to understand how to implement them constructively in particular situations. We can think that an injustice has been done or that a difficult truth has to be told, yet feel incompetent to do anything about it. It is in such situations that acting morally calls upon the full range of interpersonal skills, in particular skills in wording what we want to say in such a way that the outcome is positive.

Example

Students on a YTS course were asked to role-play in small groups a disciplinary hearing involving a trainee who was persistently late. The aim was to increase communication skills — being able to say difficult things in a helpful manner, defending yourself non-aggressively, etc. But the exercise took another direction, with widely different approaches and attitudes to the 'hearing' emerging in different groups. For example, a highly punitive approach in one group led to the view that the offender should be sacked, while a more exploratory approach in another, with an imaginative 'defendant', led to a recommended change in working hours after an explanation involving having to drop a young sister at school three mornings a week.

An important element is conscious reflection upon our central moral values, getting them clear to ourselves, and seeing how they apply to the situations we encounter. Such reflection necessarily includes attention to the relevant facts of situations and a concern, itself moral, that we are not selective in this. It means, too, considering the consequences of actions for others as best we can. Finally, it means, through reflection, extending our moral concerns beyond our immediate experience to society at

large and even international issues, and embedding these reflections in our social, political and economic perspectives.

Example

A group on a computer studies project on a BTEC national course focused on the impact of computerised production and quality control on employment prospects in a large local firm. Subsequent classroom follow-up covered not only issues of 'over-staffing' and unemployment, but the consequences of decisions by multinational companies to locate production units in third-world countries for the local and the British economies.

A group of skills which is particularly central to the moral life is those concerned with understanding what other people think and feel, skills of empathy and seeing things from another person's point of view. By themselves, these skills are not enough, since they can be used exclusively for our own self-interest. But they are intrinsic to the expression in living of commitment to core moral values.

Example

An incident in which a black youngster, sent to a company to gain work experience as a receptionist, was instead placed in a menial job in the stockroom, led to an open and supportive discussion among a mainly white group of the feelings of those who suffered racial discrimination.

Another important element is being able to offer reasoned justifications to others for the moral judgements we make. Because morality is between people, and morality itself asserts that persons, as persons, are of equal value, responding constructively to others who disagree with us over what should be done in a situation is itself a fundamental aspect of being a moral agent. The capacity to articulate the reasons for our moral judgements and the readiness to listen to and take seriously the reasoning of others are important aspects of moral competence.

Example

A group of students with moderate special needs decided, with the agreement of their tutor, to undertake the redecoration of the hut (temporary classroom) they had been assigned. The project involved designing, choosing and ordering materials, etc., and at this point a member of the college site staff became aware of the idea and opposed it on the grounds of LEA regulations. He appealed to the college principal and was supported.

The tutor then invited both the site staff and principal to discuss the issue with students, and all concerned learnt a great deal about each other, as well as college regulations, safety and union agreements.

Students were prepared for the discussion in advance, and argued well, and eventually a way was found to circumvent the regulations.

It appears to be the case that most of us are very reluctant to acknowledge to others, and even to ourselves that we are guilty of moral failure. The reasons for this reluctance are many and complex, and they cannot be explored now. The point to be made here is that, however strong our commitment to moral values, failure to implement them fully is inevitable, and morality itself requires us to recognise this fact. It is important to see that such failure is no reason to give the values up; on the contrary it is an added reason for maintaining them. It is these values themselves which form the basis for constructive response to failure to implement them. Stimulating reflection on the reasons for failure, and upon what can and should be done about it, is one of the ways in which education can foster moral competence in the young.

Example

The tutors responsible for an advanced bilingual secretaries course took the six students on their annual visit to an international company in London. After the day's visit, the tutors were entertained to drinks with their contacts in the company management and arranged to meet the students at the main-line station ten minutes before the train was due to leave. Two students who had become separated from the others were not there, so one tutor stayed behind and returned on the next train. The students had met up with a friend and decided to spend the evening in London. No harm was done, as both tutors and students had phoned home, but a lot of worry and inconvenience was caused.

Subsequent discussion covered not only the students' actions, but the responsibilities of the tutors for the students in their care after the company visit, and all were able to recognise that no one had acted blamelessly in the affair.

These elements in no way exhaust the nature of the moral dimension of living. Indeed the reader may disagree with some of them. But if we are to plan intelligently for education in moral competence, we need first to make our own analysis of the elements involved.

Much of the moral life is habitual and almost unthinking, as when we give a friend a lift or tell a stranger the time correctly. It is when conflict arises that explicit moral choice occurs. Conflict can be of at least three kinds. There is first the moral dilemma, when two moral obligations are experienced in direct conflict with each other. Then there are those occasions when a sense of moral obligation is in conflict with other motives, such as anger or fear or self-interest. Finally, conflict can arise simply because we are confused and uncertain over what the right course of action is. Such conflict is always rooted in particular circumstances, and therefore never repeated in exactly the same way. Nevertheless, there are general features to the sorts of conflict we have to face which make it possible for education to enable students to prepare themselves for them.

5. APPROACHES TO MORAL EDUCATION

There are two broadly contrasting emphases in the way in which people understand moral education. The tension between the two reflects that other tension, also mentioned earlier, between the individual as an autonomous moral agent and the fact that individuals are dependent members of society. Each of these emphases implies a somewhat different role for the teacher.

The first emphasis might be summarised in the formula that moral education is the process of training students to conform to the moral rules of society through the imposition upon them of discipline and order by the staff.

> 'Moral education must provide a framework of discipline and moral expectation for pupils to conform to.'
>
> 'The purpose of moral education is to train the young in discipline and morals by obliging them to conform to parental and school expectations so that they will be able to internalise them.'
>
> 'Moral education must instil a sense of responsibility towards others.'
>
> 'Moral education is teaching pupils what is acceptable and what is not acceptable and helping them to see the reasons for this.'

Put crudely, this perspective implies that teachers, as representatives of society generally, should instruct the young in what is right and what is wrong and reward and punish them accordingly. Clearly there is sense in this point of view. Young people do need to learn how society expects them to behave, and teachers have a responsibility for maintaining order in their schools and colleges. Moreover, it is right that tutors on vocational courses insist on high standards of safety and work on their courses.

The question is whether this perspective is at all adequate as a statement of what moral education should be.

To begin with, many teachers feel uncomfortable about it.

> 'You can tell them what is right and what is wrong but whether they will go away and do it is another matter.'
>
> 'I am rather suspicious of people giving a moral lead.'
>
> 'Some teachers do not consider it their role to *teach* moral values.'

More important is the fact that, by adolescence anyway, young people are already themselves moral agents with years of experience of relating to others. Moral instruction by adults is only likely to have an effect if it echoes what they already intuitively feel. The 'discipline' approach to moral education is likely to induce young people to suppress their own moral evaluations when these are in conflict with those of teachers, and it may even compel them to act in ways they think are wrong. In both cases this is likely to generate resentment and is at least possibly corruptive of their own moral sense. More deeply,

morality itself, through the demand that we respect other persons as persons, would require us to allow young people to give full expression to their own moral perspective, listen to it, and respond constructively and co-operatively. This is not in any way incompatible with the fact that often the ultimate decision in a situation must rest with the teacher.

The second emphasis in the comments of teachers takes account of these points.

> 'Moral education should equip young people with the ability to discern for themselves what behaviour is morally acceptable and help them to choose that course of action in preference to immoral behaviour.'

> 'Moral education ought to be an enabling process, giving students the tools and powers of analysis so that they may assess themselves, the world around them and their place in it. It is not a handing down of a set of moral assumptions, attitudes or standards.'

> Moral education is about encouraging students to think about issues they might not otherwise consider and to give different points of view.'

> 'We must allow students to start realising their own self-concepts so that they can set up their own moral standards. Teachers must not be prescriptive but supportive.'

Obviously this perspective can be taken to an extreme, and lead to an individualism which ignores the fact of counterbalancing membership of community, though very few teachers would take it that far. In its extreme form the individualistic perspective carries the underlying message that morality is a private, personal matter, and this is incompatible with the fact that morality is between people, and between groups of people, that it is about the way we relate to each other.

The position taken in this paper is that if we are to take moral education in schools and colleges seriously there are two broad and related issues that need to be looked into by staff. The first is the extent to which the institution is a morally educative community. The second is the place of moral eduation in the curriculum and the purposes and strategies which are relevent to it.

> 'Trying to change schools into establishments functioning according to a sound moral code could be something of a tall order.'

This comment by a teacher may seem cynical, but it is echoed by many others. Just as it is often difficult for individuals to acknowledge moral failure, so it is for institutions. Yet it is likely that most of the members of a school or college, both staff and students, can see ways in which, in their perception, the institution as a whole fails morally, and fails unnecessarily. No institution will ever be morally perfect, but, if moral education matters, it seems important that efforts be made to reduce such failure as much as possible.

The suggestion being made here is twofold: that a morally educative school or college is one in which core moral values are reflected in all aspects of its life such that both students and staff directly experience those values in action; and that staff, preferably in collaboration with students, should examine the extent to which this is true in their own community and look for ways to make it more true.

If this task is to be undertaken, there are two sides to the coin of community life. There are the explicit rules, sanctioning procedures, organisational structures, and 'habitual practices'; and there is the quality of the relationships between student and student, student and staff, and staff member and staff member. It is clear that the main initiative for seeing that these two sides of community life reflect core moral values must come from the staff. What is at stake is the extent to which the school or college becomes a genuine community. What one teacher said of society generally is even more true of educational institutions:

> 'The ideas of fair play, neighbourliness and respect are important if society is ever to be more than the sum of its parts.'

Each educational institution is uniquely itself. It is not for the outsider to prescribe how moral values might be embedded in its life. Nevertheless, it is possible to suggest some of the questions staff might like to ask themselves in relation to the core moral ideas described earlier. These questions might be useful in helping an institution draft its policies or statement of aims and objectives. Teachers will want to add their own questions to the ones suggested here.

RESPECT FOR PERSONS

- To what extent are all members encouraged to express their views on the life of the institution and are listened to seriously?
- To what extent can each individual participate in decision making?

The necessary hierarchy of responsibility may leave little room for democratic decision making, but we can still ask to what extent consultation occurs, and, when that is impracticable, the extent to which full explanations are given for decisions.

- Is the individual's right to privacy properly respected?
- Are there aspects of institutional life which inevitably undermine the self-esteem of some individuals?
- To what extent can the institution tolerate individuality in its members?
- To what extent is there real concern for the welfare of individuals?
- To what extent does the institution explicitly encourage respect for disadvantaged or minority groups?

JUSTICE AND FAIRNESS

> 'Moral education is developing a just community that gives the young the example of fairness, justice and equality, and which encourages them to be involved in the community.'

Justice is universally accepted as a moral imperative. However, there are powerful pragmatic reasons, too, why we should be concerned about it. Few things are more demoralising, and breed resentment as much, as being treated unfairly as we perceive it and being unable to do anything about it. It is probably the most important feature of the morally educative community that all members, staff and students, feel that they are being treated fairly.

- To what extent are individuals encouraged and institutionally supported in giving expression to a sense of having been unfairly treated?
- To what extent is such expression taken seriously and responded to constructively?
- To what extent are students in particular helped to make such protest constructive?
- Are there mechanisms for dealing with perceived injustice which all members recognise as fair?

TRUTHFULNESS

An area of possible tension in colleges and schools is that between, on the one hand, the reciprocal roles and responsibilities of teacher and student, and on the other, the possibility of open and honest and truthful relationship between them.

- To what extent is hypocrisy present, and what forms does it take?
- To what extent are teachers or students under pressure to pretend to opinions and feelings they do not have and even to lie?
- To what extent are the ideologies and personal beliefs of staff communicated to students as if they were truths?
- To what extent is it possible for members of the community to express their feelings for each other truthfully?

The structure and purpose of educational institutions imply at their heart a complex contractual relationship between teacher and teacher, teacher and student, and student and student. It is the keeping of such contracts which enables all members of the community to be engaged in a common enterprise.

- To what extent are the contracts which enable a college or school to fulfil its function fully understood and openly discussed by both teachers and students?
- To what extent are individual contracts between teacher and student entered into voluntarily?
- To what extent is co-operative activity encouraged, and can it be increased?

In ending this brief discussion, it is perhaps worth emphasising again that, though every school or college will have its hierarchy of responsibility and power, morality is independent of it, and cannot be identified with it. As Durkheim says in *Moral Education* (Free Press, USA, 1974), the teacher 'must make his students understand that (morality) imposes itself on him as it does on them; that he cannot remove or modify it; that he is constrained to apply it; and that it dominates him and obliges him as it obliges them'. Piaget, in *The Moral Judgement of the Child* (Penguin, 1977), claims that what is important for the moral development of young people is that they find themselves 'in the presence, not of a system of commands requiring ritualistic obedience, but of a system of social relations such that everyone does his best to obey the same obligations and does so out of mutual respect'.

> 'The problem with moral education is that as soon as any lesson on the timetable is called "moral ed." — then it's already sunk!'

The assumption lying behind this remark is that moral education would be a form of moralising. And adolescents, like adults, do not take kindly to being exhorted to be virtuous and made to feel guilty by others. But the position taken in this paper is that the aim of moral education in the curriculum is neither to preach virtue nor to stir up guilt feelings. At the same time it is not implied that the teacher's role is to maintain a kind of moral neutrality*, for that would be to ask teachers to suspend their own moral agency.

The aims of moral education in the FE curriculum also have to take account of the aims of the courses FE delivers. Most vocational preparation courses aim to help students continue their general education *through* their vocational studies. Vocational studies, and especially work placements and experience, inevitably raise new moral issues for students: the question for tutors and instructors is whether and how to help students tackle them. Moral education can be delivered through vocational studies if tutors and the institution support the enterprise.

It is suggested here that the aims of curriculum work can be summarised as:

- to stimulate students into giving expression to their own moral intuitions;
- to challenge them into trying to justify their intuitions with reasons;
- to enable them to share with others their reflections, listen to others, and struggle to resolve disagreements;
- to help them to apply their growing moral competence in the context of vocational experience and the workplace;
- to facilitate the extending and generalising of their moral reflections beyond their own immediate experience to national and international issues.

The role of the teacher would have the following elements:

- being alert to the moral dimensions of issues which are raised by students or by the syllabus or the employment context and having the confidence to explore them;
- the creation of materials and the setting up of activities and tasks for students, either alone or in groups;
- putting questions into the discussion which challenge the positions students take and help them to think more deeply;

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* The issue of the 'neutral chair' approach is discussed more fully in Appendix C.

- engaging with students in discussion in which teachers too give expression to their moral intuitions, justifications, perplexities and uncertainties.

Curriculum activity would then be one in which teachers and students, together and collaboratively, engaged in a process of experience, reflection and learning which included the moral dimension of work they undertake together.

Moral issues arise in contexts, and though it is possible to discuss them at a highly general level, it is often more effective to deal with them in the context in which they arise. All aspects of the curriculum give rise to such issues. The following are some illustrations:

- examining the economics and organisations of industry raises questions about the fairness of salary differentials, investment practices, and the power hierarchy;
- practice in the skills of being interviewed for a job raises questions about the moral limits of suppressing information and misrepresentation of biographical facts and personal views;
- learning about the construction industry raises question about the balance between money-saving methods and the requirements of safety;
- work experience may bring youngsters into contact with practices accepted in workplace culture which they may see as immoral.

But if it is true that a full commitment to moral education would involve dealing with moral issues as they arise in any aspect of the curriculum, it may still be the case that there are important issues which would not be covered, and that there should be special curriculum provision for them, whatever title it is given. We need first to take a general look at the sort of content a full moral education programme might cover before this can be settled. The next section attempts to do this.

Before turning to this, it may be helpful to think about the concept of stages in moral development as developed by Lawrence Kohlberg. A summary of his ideas is given in Appendix B and this is worth reading because he provides a kind of sketch-map for locating where students may be in their moral reasoning.

8. THE CONTENT OF THE MORAL EDUCATION CURRICULUM

Finding moral issues to explore is not difficult. Students encounter them daily, and living in a school or college community raises many areas of conflict of which the moral dimension can be discussed. Then, as pointed out earlier, any academic or vocational curriculum course will involve implicit moral values which can be made explicit and examined. However, it is worth standing back and considering in outline what areas of concern would need to be included if the curriculum aspect of moral education were to be comprehensive.

There appear to be seven broadly distinguishable areas. The same core moral values are relevant to each, but since each has its own distinguishable features, the application of these values will have its own distinctive characteristics. It is impossible to list all the specific issues that might be dealt with in each area, but a general indication of some of them will be given.

CLOSE PERSONAL RELATIONSHIPS

Essentially this means family, friendship and sexual relationships. Their distinguishable features include deep-rooted emotional interdependence and uniquely special obligations. They are, as Piaget has said, non-substitutable, for no two relationships of this kind can be the same. When they are positive and good, they lay the basis for mental health, and, when full of conflict, can be destructive of such health. They are the first kind of relationship which the child experiences, and it is within them that the child's moral life begins. Founded on attachment, they involve the whole range of human feeling and are the context of personal intimacy and contain the possibility of the full sharing of thought and feelings. They are the kinds of relationship that human beings need and want to create and maintain, and the core moral ideas are the underlying conditions of their maintainance. It is therefore in this context that the importance of those ideas can be most clearly seen and commitment to them is most likely to be found. It is in such relationships that we first learn to see things from another's point of view and recognise how important it is to do that. The process of raising to consciousness the significance of the core moral values, and help in the skills of making them a reality, appropriately begins through exploring the many issues such relationships involve.

General issues that might be explored include:

- the reciprocal obligations that parents and children have to each other at different ages;
- the kinds of consideration a couple might have in taking on the responsibility of having children;
- the conflict between hurting a friend's feelings and telling the truth, and how to resolve it;
- the importance of trust and confidentiality within friendship;
- all aspects of the ethic that should guide sexual relationships;
- are there specific forms of sexual activity which are always wrong?

MEMBERSHIP OF GROUPS

Most people belong to one or more groups of other people, and to a greater or lesser extent derive their sense of identity from them. Examples might be groups of friends or workmates, a local church or mosque, the supporters of a particular football team, a trade union or a political party. We belong to some groups out of choice but we also have no choice about our membership of others such as our gender and our membership of racial, ethnic or regional groups. Since membership of both types of group is important for self-definition, pressure upon the individual to conform to the norms and assumptions of the group can be very strong.

General issues might include:

- What are the limits of loyality to particular groups?
- How do we cope with the conflict between personal judgement and what the members of the group expect from us?

Then there is the relationship between groups. What does morality say, for instance, about the relationship between the supporters of rival football teams, or between members of different religious faiths?

THE RELATION TO SOCIETY

To be a member of society is to be part of a very complex range of contractual relationships with people who are never personally encountered, and who are therefore, in Piaget's sense, substitutable. The fundamental interdependence between people in society is relatively impersonal, and is sometimes easily forgotten. The most crucial, and problematic, task for moral education is to facilitate in young people the extension of their understanding of moral values and commitment to them beyond the sphere of personal loyalties to the society of which they are members. Schools and colleges have a unique role in this respect, for they are intermediate between the personal realm and the more impersonal membership of society. The range and variety of issues waiting to be explored from the point of view of the core moral values is considerable.

General issues might include:

- laws and their justification; civil rights and duties;
- truthfulness in the media, and in political and pressure group propaganda;
- the ethic of work, management and production;
- the morality of profit, the fair wage, the distribution of wealth, taxation and financial exchange;
- the moral basis, together with the obligations involved, of welfare agencies;
- censorship, pornography and information flow;
- the morality of gender, race and cultural relationships;
- crime, punishment and the judiciary system.

THE RELATION TO ALL PERSONS

The fourth area of the moral domain concerns the moral structure of the relationship which exists between persons as such, irrespective of personal contact or of contractual obligation. It is the relationship we have with all persons everywhere, including 'the stranger at the gate'. General issues might include:

- What are the basic human rights and how can they be justified?
- Nationalism, the treatment of foreigners and immigration.
- The distribution of the world's resources.
- Is there such a thing as a just war?

THE RELATION TO THE NON-HUMAN WORLD

The question of the relationship between the human species and other species has now become an important moral concern. It is not just a matter of whether other species and the environment itself should be preserved for later generations but whether human beings have an intrinsic duty to do this.

The general issues here are obvious:

- Do animals have rights? If so, what are they and how can we justify them?
- What are the moral limits that should be set for experimentation with animals?
- Is there a moral justification for vegetarianism?
- What are the moral limits for the exploration of the world's natural resources?
- Are human beings more important than other species and if so why?

THE RELATION TO THE SELF

As individuals develop through childhood and adolescence, so an image of the self is progressively evolved. A shadowy relationship emerges between the individual and his or her self-image which has its own moral structure and dynamic. General issues include:

- What do we mean by self-respect and personal integrity?
- Are there limits to their importance for us?
- The way we behave now determines the kinds of people we become. What kind of people do we wish to become?
- What kinds of obligation do we have to maintain our own health and develop our abilities, and how do we justify them?
- What are the difficulties in being honest with ourselves and why is it important?

This area of the moral domain is hard to define, though it is closely related to the last area, and relates to all of them. It is a common experience, often felt first during adolescence, for people to feel separate from everything else, and to be faced with the issue of finding a framework of meaning within which they can see the value of their own lives. Such a framework of meaning, however shadowy, can be thought of in the broadest sense as religious. For many, it will be more directly expressed through a particular religion. The framework of meaning we arrive at has implications for our commitment to make our own productive contribution in life, for our sense of purpose and direction, and our capacity to stay on course when the going gets difficult. An important function of moral education, and one which integrates it with religious education, would be to help young people evolve a positive structure of meaning which endorses and supports the moral life. General issues include:

- Why should we try to be moral at all?
- What is it that matters most for me in life and which makes my life meaningful?
- What are my religious beliefs if I have any, and if not what kind of beliefs have I put in their place?
- What are the assumptions I make in my daily life without realising it about the meaning and purpose of life?

This brief sketch of the moral domain is intended to give some idea of what would be involved if we wished to educate young people into a more or less full understanding of the moral life. The task can appear daunting. It needs to be remembered, of course, that the teacher is not an expert in these matters, for nobody is. The role of the teacher is to bring his or her own experience and reflection, together with the skills and strategies for stimulating reflection in students, to the shared task of exploring with them the way moral values are made realities in these areas of the moral domain. If this does not happen within the educational system, it is unlikely to happen elsewhere.

It is obvious that there are many more general issues than those mentioned above. Moreover, for them to be explored effectively, it is necessary for the teacher at least to start with concrete examples. These are not usually hard to devise. It is often useful to take instances in which there is a moral conflict between these different areas. Examples might be the conflict between loyalty to a friend and obeying the law, or situations where political and social convictions are in conflict with the need to earn a living. In dealing with such conflicts the goal must be to help the students as far as possible, to see a way through which does not compromise moral sensitivity.

Many issues will arise in the context of a specific vocational or vocational preparation course. Teachers will need to begin by looking at the aims, objectives and syllabus of the courses for

which they are responsible. Some schemes, such as CPVE and YTS, contain aims and objectives which relate specifically to moral competence, under core areas such as Personal Development, Personal Effectiveness, Social Skills and Creative Development. (Appendix E contains an analysis, from a perspective of moral development, of the core and aims and objectives of CPVE.) Other courses, such as some BTEC, NNEB and City and Guilds, contain units, or broad objectives, where moral issues can be raised. Another 'way in' may be offered by courses with guidelines which emphasise the importance of relating coursework to student experience. But in many courses the teacher may need to exercise some skill and imagination to identify opportunities to tackle such issues. Appendix E gives an example which may help teachers relate the core moral ideas discussed in this paper to the realities of FE curricula.

9. CLASSROOM STRATEGIES FOR MORAL EDUCATION

Successful teaching of most academic and vocational subjects requires from the teacher a certain range of skills. These include explaining, demonstrating, informing, illustrating, inspiring, correcting and evaluating. These skills reflect the underlying relationship between teacher as 'expert' and student as 'novice'.

In recent decades there has been an increase of interest in approaches to vocational education through student assignments and project work; this has now been expanded and developed under such labels as group work, activity learning, experiential learning, and skill-based learning. These approaches shift the emphasis from teacher teaching to student learning. The skills that teachers need for these approaches include those of constructing relevant and interesting materials, organising activities and assessing students' skills and knowledge. Many teachers have been adopting these approaches to a greater or lesser degree.

However, in many areas of the vocational curriculum, such as engineering, nursery nursing and business studies, the basic expert-novice relationship still plays a major role. Teachers use experiential learning strategies to enable students to acquire information and skills they themselves already possess to a much greater extent. Moreover, it appears to be the case that, for many teachers, their confidence in themselves as teachers rests largely upon the fact that they have this greater expertise, and can therefore speak with authority in relation to students.

The approach to moral education in the curriculum suggested in this paper clearly implies two consequences. First, experiential learning strategies are the most appropriate, indeed virtually the only relevant ones. Secondly, the expert-novice relationship is no longer the dominant one, though it does not entirely disappear. It follows that moral education is closer to aspects of the pastoral care curriculum, to aspects of the vocational preparation curriculum and to personal and social education than it is to most academic and vocational subjects.

Since many teachers feel, rightly as suggested here, that they have no special authority in relation to morality, they do not feel confident in dealing with it. To deal with moral education in the curriculum effectively, teachers need both a sense of its crucial importance together with interest in moral issues, and confidence in the effectiveness of experiential learning strategies for stimulating such concern and interest in their students. We shall return to these issues in the next section.

There are three further general points to be made.

When experiential learning strategies are used in order to develop the student's self-awareness or communication skills, there is a tendency for teachers to see their role as sensitive stage managers of the classroom situation rather than participants. In dealing with moral issues, the teacher's participation can be a crucial factor in the learning process. Student discussion of an issue can easily degenerate into the exchange of stereotyped opinions, sometimes heatedly expressed. The teacher's role is to move

students on from this by putting in questions and considerations which challenge them to think again and more deeply, indeed to some extent to confuse and perplex them. Opinions are easy but considered judgements are not.

Then the exploration of a moral issue is apt to be inconclusive. Indeed it may be said that it is the teacher's function to ensure that it is so that students are stimulated to reflect further on them. In this respect, curriculum activity is very different from engagement in real moral decisions. For the point of classroom activity is to deepen moral awareness and increase moral competence, and this is a continuous and life-long process. Our understanding of the moral aspect of living grows and develops as we do.

Thirdly, morality is a serious matter, and sometimes the moral decisions we have to make are agonising. But moral education in the curriculum should be enjoyable, indeed fun, if it is to be effective. The aim of morality itself could be said to be the fullest enjoyment of community with others. The process of teachers and students exploring the moral basis of community should itself be a building of enjoyed community in the classroom.

It is impossible to give an adequate sample of the strategies that might be used in the classroom in this paper. Some are derived from the *active learning* approach, and four further strategies are given in Appendix C. Teachers already familiar with experiential learning techniques will find that many are readily adapted to focus on the moral dimension of the issue. It is the insertion of questions like 'Is that the right thing to do?', 'Should people behave like that?' and 'What or why not?' which bring into focus the moral aspect. If, for example, students are examining the way democracy or the judiciary system operates in Britain, it would be appropriate to open discussion on whether they are really fair and why, and, if not, how they might be made more fair, and, perhaps more deeply, what are the ideas of fairness lying behind the discussion.

Since discussion in small groups is likely to be a frequent experience for students in moral education, and there is a moral structure implicit in productive discussion, it may be useful to get students to try to reach agreement on those basic rules or guidelines which enable discussion groups to be productive and satisfying to all members. Articulation of such guidelines and agreement about them is, albeit only slightly, a form of commitment to them. There are, of course, other forms of activity, like role play, written assignments and drama, which can also be used.

There are four kinds of strategy which deserve more detailed comment, since they focus directly on moral issues.

REAL LIFE MORAL PROBLEMS

We learn to drive by driving; we develop our moral competence by making moral decisions. The most powerful learning is learning through doing. But the potential for such learning is likely to need a facilitation of a skilled helper if it is to be fully realised. This is very familiar to teachers of the vocational curriculum.

The question is whether the teacher can help students to increase their moral competence through the decisions the students themselves have to make. To put the matter crudely and simply, any decision we have to make presents us with two questions: 'What do I want to do?' and 'What ought I to do, or what is the right thing to do?' Depending on the circumstances, the answers to both questions may be easy or difficult, and they may or may not be in conflict. Our concern here is with the moral question of what is the right decision to make.

The problems students face can be grouped into those that arise in their personal and private lives, those that arise in their work experience, and those that arise in the college and class community. The first two are brought to the class by the students, the third arise directly within it. The educational task for the teacher is to bring his or her own resources of reflection and experience and those of the rest of the class to bear upon these issues.

An obvious warning has to be made regarding the first kind of problem. Many problems that arise in the student's personal and private life are better dealt with in individual counselling if the student asks for help. However, when the class group is well integrated, and there is an atmosphere of trust, students may sometimes feel secure enough to bring such problems. Opening them up to the rest of the class can be an important learning experience for them. What has to be clearly understood by all is that the task is to help the student understand his or her problem better, not to have the decision made by the class. In helping someone else resolve a moral problem we have always to remember that we ourselves are not in the hot seat.

Problems that arise during work experience are different, since they are relevant to all students. An example might be that a group of students on a YTS programme have been told to do work that is not part of their contract, and feel strongly that this is unfair. The questions which the class then explore might include:

- What are the full facts of the situation?
- Why is it unfair?
- What would a fair outcome be?
- Should the students protest, or is it in their own interests to go along with the instruction?
- If they are to make some protest, how might this be done constructively and positively?

The third kind of problem is again very different. Let us suppose that the class, or some member of it, feel they have been unfairly treated by the teacher, or the teacher feels that he or she is being unfairly treated by the class. Such an occasion can be an opportunity for quite powerful education in moral competence if the teacher is able to tackle it. First, there needs to be a secure atmosphere in which teachers and students can voice their felt sense of injustice. The aim of the discussion is to arrive at a resolution to the issue which all members of the class community can accept as fair.

THE INVENTED OR HYPOTHETICAL MORAL DILEMMA

A hypothetical moral dilemma is a short story which ends at the point at which the central character has to choose between two conflicting moral obligations. The task for the student is to answer the question, 'What should this person do, and why?' An example is given in Appendix A ('Sharon's Dilemma', page 36).

A good moral dilemma is one in which the obligations are fairly evenly balanced. However, a dilemma which seems reasonably balanced to the teacher may not be so for students, and only experience can tell. But the point of having the obligations balanced is that it stretches the thinking of the students, and is likely to lead to the adoption of different positions among them.

The fact that the story is hypothetical creates a degree of distance which enables free discussion to take place. On the other hand, a genuinely moral dilemma will have some echo in the students' personal lives, and it is this echo in their own lives which can trigger their involvement.

A standard way of conducting a moral dilemma in the classroom is to use three stages:

- The students read through the dilemma and make their own private response to the questions. A straw poll will indicate if there is much divergence of judgement.
- The students then discuss the dilemma in small groups with the task of reaching agreement if possible, but, most important, working out what are the best reasons why the main character should or should not act in a certain way. Meanwhile, the teacher circulates, perhaps putting in questions to the groups if these seem helpful.
- In the final phase, the class gets together as a whole, and each group reports on its discussion. The teacher's function now is to challenge the students with further questions and considerations which may not have occurred to them.

There are, of course, other ways of dealing with a moral dilemma. Students might individually write accounts of their thoughts and feelings about it. Role play and drama can make the dilemma more vivid.

It is usual for students to read into the story their own psychological interpretations and to ask questions about the facts of the situation. These can be turned back to them in the form of a question 'What difference does that make?' The teacher, too, can also ask whether some change in the facts makes a difference, and why. If students themselves do not raise it, another useful question is whether they can see a way through the dilemma, doing justice to both obligations.

VALUE CLARIFICATION EXERCISES

The point of these exercises is to stimulate the students into articulating and sharing their own usually implicit values, and attempt to justify them. The further reading list at the end of this paper will indicate where many different examples can be found.

However, they are not difficult to devise and it is often more interesting for teachers if they invent their own, or derive examples from the experience of the class or group.

Two simple examples are given here as illustrations.

Students are presented with about half a dozen controversial statements that involve moral issues and are asked to indicate privately their own position along a scale from strongly agree to strongly disagree. Examples of statements might be:

- It is not wrong to earn money while you are on the dole.
- People should have the right to vote by the age of 16.
- look after yourself first is the best motto to live by.

The students then discuss the statements with a view to justifying to others their own positions in regard to them. Again, in the plenary session the teacher's function is to feed in further considerations.

In this activity, students are put into small groups and each group is asked to imagine it is a committee representative of the students in the college or school. The problem they are given is this. Permission has been given for the college or school hall to be used by outside groups on three mornings of the week. Twelve local groups have applied to use it. Examples might be: the young conservative association; the local gay rights group; handicapped children with disabilities.

The principal or head has asked the committee to give a report on which groups should be accepted, and why, and why the remaining groups were not chosen. The teacher would, in dialogue with each group, again raise considerations which might unsettle the conclusions reached.

LONGER TERM STRATEGIES

It is likely that the impression given so far is that the moral education element in the curriculum consists of disconnected, one-off sessions on different topics. In practice this is how it often is. However, there is a case for devising small units of, say, four or five sessions in which a theme is followed through.

Clearly the development of such units depends upon the creative imagination of the teacher. The following two examples are intended to suggest how such units might be built up.

Money

Session 1: The focus is on working out the things which matter most to you in life and seeing the extent to which they depend on money.

Session 2: Money within a marriage relationship. What are the ways in which money can be destructive of such a relationship, and how can it be a strengthening element?

Session 3: A moral dilemma. A friend is in need of financial help. You do not have enough to lend. You find a purse with a sum of money in it with the owner's name and address. What should you do?

Session 4: A fair wage. Given a list of different occupations and their salaries, are these fair? What kind of criteria should we use in making our judgements?

Session 5: Is it right for companies and individuals to make as much profit as they can on what they produce? What, if any, should be the criteria for talking of 'excess profit'.

Truthfulness within friendship

Session 1: What is it like to be lied to by a friend, both relatively trivial lies, and more serious ones?

Session 2: An exploration of a range of motives which lead people to lie to their friends. Which motives are
understandable and acceptable, and which are not?

Section 4: A dilemma in which being truthful to a friend is in conflict with the obligation to keep the confidence of someone else.

These are very brief indications of what might be done. If it were desired, units of this kind could be built up into a planned curriculum programme which dealt with the main moral issues which students are likely to encounter.

It seems that teachers tend to shy away from dealing with moral education. As one teacher observed, 'most teachers do not consider it to be their responsibility'. Another commented: 'Moral education? No idea, I'm not really interested'.

So, is moral education part of a teacher's responsibilities?

Clearly, teachers themselves must address this question. But it has to be added that teachers alone cannot determine what their responsibilities are, since they are contracted by the community to do a certain task, and surveys indicate that the majority of parents think that it is an important aspect of their function. More important, they cannot escape having a moral influence on students, for good or ill. The decision to abstain from moral education itself carries an implicit message to students. A refusal to deal openly and honestly with moral issues which arise within the course also conveys a clear message.

As has been indicated, one reason why teachers recoil from it is that they understand it as moralising, and 'imposing their morality on their students'. It is hoped that this paper has pointed a way through for them which avoids doing that.

The more crucial issue is whether teachers are interested in doing something about it. Experience shows that when teachers on in-service courses are challenged to think about and discuss their own thoughts about morality and moral education, they become very interested in it. The problem for them then is to find time in a crowded curriculum to do something about it.

In the research mentioned earlier, teachers were asked at the end of an interview of an hour and a half what they felt about the experience. The following are typical responses:

> 'I found it very interesting. It's thrown a few more channels open.'
>
> 'Talking to you, morality seems to mean something different from what I thought.'
>
> 'Thank you. It has been a really interesting experience.'
>
> 'Actually, I quite enjoyed that, to my surprise. Expressing things you don't usually talk about, you become aware of things you haven't considered for a long time.'

If a college or school is to take moral education seriously, two steps seems necessary, both of which start from forms of staff development.

The first is that senior staff should examine the issue and build it into the policy of the institution, making sure that time is available for it. Staff development, and support for staff who feel uncertain, will need planning and building into INSET arrangements. It is hoped that this paper will serve as a stimulus for that.

The second is that small groups of staff should meet to engage in, in effect, their own moral education, by exploring their own understanding of morality and moral education, and how this can

be applied to the subjects and courses they teach. At the same time, they need to engage in the kinds of activity at their own level which they later adapt for work with students. It seems to be a necessary condition of any kind of experiential learning that the teacher needs to experience it first in order to have any confidence in its effectiveness. The brief reading list is intended to offer a starting-point for this.

The task is then to devise themes and strategies for work with students. The value of working with small groups of colleagues cannot be exaggerated. It makes possible the pooling of ideas and the sharing of activities that go well and enables those that do not to be modified and improved.

It is an old adage that the teacher's interest and excitement in what he or she is doing is infectious. Many teachers have reported that, when they have ventured into the kind of curriculum work described here, a new interest takes over, namely that of discovering what their students think and feel about the issues raised. Moral education should be a way of bringing teacher and student closer together.

FURTHER READING

The following books are recommended as thoroughly practical, classroom-related sources of ideas for initiating a curriculum programme in moral education. Over the last few decades most of the interesting and innovative work in moral education has taken place in the United States. Obviously, classroom strategies developed there will need to be adapted to the British situation.

Hersh, R.H., Miller, J.P. and Fielding, G.D. *Models of Moral Education* Longman, New York, 1980

Hersh, R.H., Paolitto, D. and Reimer, J. *Promoting Moral Growth* Longman, New York, 1979

Ladenburg, T., Ladenburg, M. and Scharf, P. *Moral Education: A Classroom Workbook* Davis, Calif: Responsible Action, 1978

Simon, S. et al. *Values Clarification: A Handbook of Practical Strategies for Teachers and Students* New York: Hart, 1972

Harmin, M. et al. *Clarifying Values through Subject Matter: Applications for the Classroom* Minneapolis, Minn: Winston, 1973

Kirschenbaum, H. *Advanced Values Clarification* La Jolla, Calif: University Associates, 1977

In addition:

Fenton, E. and Kohlberg, L. *Teachers Training in Values Education* New York: Guidance Associates, 1977

This is a sound-filmstrip kit to provide teacher training in developing classroom discussion skills.

Values This is a journal for teachers, published three times a year by the Religious and Moral Education Press, Hennock Road, Exeter, EX2 8RP.

PROJECT TEAM

This project was guided and shaped by a working group of both specialists and non-specialists. Professor Derek Wright wrote the text which was discussed and tested against the experience of the working group. Practical examples were sought from FE tutors and incorporated in the text. Appendices C - E were adapted from the work of an earlier FEU project, RP223, carried out at St Martin's College, Lancaster.

Project Working Group

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RP223 Team

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APPENDICES

These appendices are of two kinds: A and B relate to the main text of the document, while C, D and E are derived from an earlier FEU project, carried out by a team from St Martin's College, Lancaster, which explored the value of active learning methods in the field of moral development in the 16-19 age group. They give some practical suggestions on how topics in the field of moral development might be tackled on vocational preparation courses (especially CPVE). They are included here because they might be found useful in a staff development context.

APPENDIX A: SHARON'S DILEMMA

Sharon and her best friend Jill walked into a department store to shop around. As they browsed, Jill saw a sweater she really liked and told Sharon she wanted to try the sweater on. While Jill went to the dressing room, Sharon continued to shop.

Soon Jill came out of the dressing room wearing her coat. She caught Sharon's attention with her eyes and glanced down at the sweater under her coat. Without a word Jill turned and walked out of the store.

Moments later the store security officer, a sales clerk and the store manager approached Sharon. 'That's her, that's one of the girls, check her bags', blurted the clerk. The security officer said he had the right to check bags and Sharon handed them over. 'No sweater in here', he told the manager. 'Then I know the other girl has it', the clerk said, 'I saw them just as plain as anything. They were together on this.' The security officer then asked the manager if he wanted to follow through on the case. 'Absolutely', he insisted, 'Shoplifting is getting to be a major expense in running a store like this. I can't let shoplifters off the hook and expect to run a successful business.'

The security officer turned to Sharon. 'What's the name of the girl you were with?' he asked. Sharon looked up at him silently. 'Come on now; come clean.' said the security officer, 'If you don't tell us, you can be charged with the crime or with aiding the person who committed the crime.'

Should Sharon tell? Why?

APPENDIX B: STAGES IN MORAL DEVELOPMENT — THE WORK OF LAWRENCE KOHLBERG

One of the problems about organising discussions on moral issues is that the teacher may feel that there are no obvious criteria for thinking that progress is being made. Kohlberg offers one framework for judging this. It is impossible to discuss his research and theory in any detail here. What follows is a very brief and informal account.

The focus of Kohlberg's work has been the kinds of conscious reasoning that people give to justify their intuitive moral judgements. He has found evidence that this kind of reasoning tends to develop through a series of stages, and he suggests that one of the aims of moral education should be to help students develop as far as possible through them.

Progress through the stages does not mean that earlier ones are abandoned. Rather they are taken up into the next stage where they are transformed under the influence of a new emphasis in thinking. Progress is apt to be fairly slow, but, when people move on to a new stage, they tend to see the reasoning of earlier stages as inadequate. As individuals move through the stages so their moral perspectives steadily broaden.

Stage 1

Here, the moral perspective is egocentric. It is, so to speak, a 'me' morality. What is wrong is what I am punished for, right what I am rewarded for. Implied in this is that what is right and wrong is determined by those in authority and power over me.

Stage 2

This might be described as the 'you and me' perspectives. It is the morality of exchange. I will help you if you will help me. If you let me down, I am justified in letting you down.

Stage 3

At this stage, I am identified with the groups and communities to which I belong. Right is what others in my groups expect of me as a good member. Being moral is living up to those expectations or norms and acting so as to maintain the cohesiveness and togetherness of the group or community.

Stage 4

At this stage, I feel identified with the society and institutions of which I am a member. What matters is maintaining their stability. What is right is obeying the laws and rules which define their structure and constitution.

Stages 5 and 6

Movement beyond Stage 4 involves the recognition that there are certain basic moral principles, or core moral ideas, which are universal, and which should guide our relationships to all people everywhere, principles of justice and keeping contracts and so on. In the light of these principles, the rules and laws of institutions and society may be seen as unfair. The importance of maintaining the stability of these organisations is not lost. On the contrary, removing injustice is seen as a way of increasing stability, and the way to bring this about is seen as necessarily to use the existing constitution as far as is possible.

For more detail of this developmental scheme the reader must turn to Kohlberg's own writing. Needless to say, the scheme has its critics too. But in an areas of education where criteria are difficult to define, it can provide the teacher with a sense of direction in curriculum work in moral education. Moreover, it is interesting in its own right.

APPENDIX C: ACTIVE LEARNING METHODS AND THE DEVELOPMENT OF MORAL COMPETENCE

A CHECKLIST FOR USING ACTIVE AND PARTICIPATING LEARNING TECHNIQUES

- Try to start from the group's experience or from a topic or area of work they are familiar with (i.e. not one invented for the occasion).
- Experiences, exercises and activities need to be well structured to allow the group to learn effectively.
- It may take time to create a working climate in the group.
- Help students to take responsibility for their own learning, and for the learning of others in the group.
- Keep an eye on the process, as well as the task. Check whether individuals are participating.
- Treat people as the experts on their own views, beliefs and experiences — not the tutor or peers. Allow for mutual learning from each other.
- The work is developmental, and regular evaluation is necessary.
- The group relationship will move through various phases, and may start with high tutor input.
- As the group develops, it should take on more responsibility for its own learning. This should be matched by a tutor style which is unobtrusive and open-ended.
- When the topic is contentious, decisions will have to be made about whether, or to what extent, the tutor presents his or her own points of view.

SOME CLASSROOM ACTIVITIES USING ACTIVE LEARNING METHODS

Some of the processes which derive from the active learning methods are particularly applicable to the development of moral competence:

- Structured conversations
- Brainstorming
- Group decision making/discussion
- Ranking and selecting

STRUCTURED CONVERSATIONS

In this method, students are encouraged in pairs or small groups, to spend a short time discussing a topic, introducing themselves or their views or an experience in a defined period of time.

The main features of this method are:

- It allows students to express themselves on topics in an easy and informal way.
- It allows them to explore their own ideas and those of others in a non-threatening way.

- It requires them to begin to listen and take seriously one other person's ideas.
- It allows the material on the topic(s) to be developed in the working group and to be expressed in their own words.
- It allows the tutor to move about and help/pick up the ideas in the room and use them to move the discussion.
- It gets everyone working actively and engaged on the task.

Some useful practical suggestions are:

- Careful planning of the activity is necessary. Discussion can begin in pairs and can be extended to small groups of four. Give each person a specific time to introduce each other to the rest of the group of four. The focus can be on the person, or on their ideas or opinions, depending on the objective of the session.
- Wording instructions is important. Some examples are:
  - 'Using the information you have heard in the conversation, introduce your partner to the rest of the group.'
  - 'Give your impression of X as a person.'
  - 'Tell as accurately as you can what he/she has said to you.'
  - 'Explain what he/she believes and why.'
  - 'List the reasons given for (or against) that view.'
- Debriefing: allowing participants to check out how they did, and how they felt about, the activity.
  - Did the people feel they were well introduced?
  - How well was it done?
  - What was good/bad about it?
- This process of questioning should be developed from the responses given.
- Have several questions ready in case there is no student response.
- WAIT for a few seconds and allow a silence in which people can formulate answers. Don't expect immediate responses and fill the gap when this fails.

BRAINSTORMING

This process is well-known and simple to use. It requires only that views, ideas or information on a particular topic are expressed as fully as possible, and are recorded (e.g. on a flip-chart or OHP) for future reference and discussion. In this way, it can be the start of a process of learning, or used as a way of summing up what has been going on in discussions in pairs or small groups. It is a useful strategy which:

- records information, views or ideas in the words of the group, and not in some more abstract or less immediate form;
- allows everyone to say what they think without criticism or judgement;

- gives the tutor and the group a full range of the ideas in the group;
- helps to get ideas of individuals or small groups out into the whole group;
- does not force anyone to say anything if they feel unable to;
- does encourage those who might not otherwise say anything;
- involves the whole group.

GROUP DECISION MAKING

This process is basic to many kinds of exercise, e.g. simulations, rank ordering, reaching consensus, group tasks. It involves the devising of tasks or problems, often taken from real life or derived from students' experiences, which students are asked to discuss and then come to a decision within a defined length of time. The process is a valuable teaching strategy in many contexts because it:

- allows discussion in small groups;
- gives everyone a chance to say what they think;
- requires students to listen to alternative points of view;
- encourages students to reflect and moderate their own views, if appropriate, i.e. not to be simply dogmatic if their opinion is challenged;
- helps students to be clearer in their own minds about what they think, by having to defend points of view, give reasons for suggestions, etc;
- gives students the experience of being involved in making a decision which they are responsible for but might not totally agree with.

This process will not happen just by giving groups of students a decision-making task. It has to be planned and led to make it happen. Some guidelines for classroom organisation are:

- Make sure there is enough time given to complete the task satisfactorily. Too little time leads to frustration.
- Draw attention to basic skills which are being used, such as:
  - listening;
  - checking that you have understood;
  - allowing others to complete what they are saying;
  - asking appropriate clarifying questions;
  - making sure everyone is given the time and support to say what they want;
  - keeping to the relevant points of the task, etc.
- Prepare debriefing questions that get students to reflect on how they made the decision.
- Break the task down into manageable steps if it is complex.
- Give clear instructions at each stage, making sure everyone stops to listen to the next set of instructions, etc.

- Make clear what kind of decision is expected (i.e. *not* a straw vote on selected issues).

RANKING, SELECTING EXERCISES AND SIMULATED MEETING

These exercises involve giving the group some preliminary material (e.g. a series of statements, a set of alternative decisions, a specific problem) and asking them to come to a decision. The decision may be to *rank* options in an order of preference, to *select* one option from several, or to come to a decision on a problem with several possible solutions. The techniques needed by tutors are similar to those under the previous section on group decision making.

THE STANCE OF THE TUTOR ON CONTROVERSIAL ISSUES

There is a debate with a long history about whether or not the tutor should reserve his or her own values and remain neutral during discussions. There will be occasions when the tutor will have strong feelings about certain issues and these conflict with the ideas of the students. The difficulty is to know how to respond to those feelings or cope with that conflict. Broadly speaking there are two differing responses or ways of coping.

- The tutor adopts a position of 'neutral chair' with regard to the issue under discussion. This position of neutrality protects the pupil from undue influence and ensures that exploratory discussion can continue.
- Tutors have a responsibility to share their opinions when asked, on the understanding that it is a personal perspective that is being shared and that other people have different views.

The earlier 'neutrality' view was influential in the 1970s, but is now generally discredited, at least in the field of vocational preparation. Young people of 16–19 are at an age when many have strongly held views based on experience which deserve the respect of teachers.

- Guidance and counselling are part of the vocational preparation tutor's role and demand honesty.
- To refuse to communicate values when asked is to adopt a superior position and to create a barrier between tutor and student.
- To compel the student to do what the tutor refuses to do is to trivialise the activity as far as the students are concerned.
- To insist that 'both sides of the picture' should always be presented is also misleading. Many issues are not two-sided. Some have many facets whilst others permit only one reasonable stance. Racism and other forms of oppression are bad things.
- Even the notion of 'balance' can be misleading. Does such balance refer to each training session or total programme? What is one to make of balance when society as a whole is wedded to a particular stance (e.g. Christianity, capitalism, parliamentary democracy) to the exclusion of others? The students will already have acquired a set of value positions and

the source of some value positions, such as the popular media, might deserve challenge, while that of others, such as a minority cultural group, may require support.

The extent to which tutors allow their own beliefs to be made known to students remains in the end a matter for discussion and judgement. It is as well, however, to be sure of what is involved. As with so much else, the right course of action will probably depend on the particular students who are asking for the tutor's opinion, and the tutor's perceptions of why he or she is being asked ('Are they trying to avoid having to come to a decision for themselves?'), and the issue under discussion.

A CHECKLIST FOR TUTORS

What is involved in a 'good' active learning style?

Commitment	—	to the notion of equality and respect for everyone in the group and to taking action to develop this as a working ethos.
Openness	—	allowing action to take place without always requiring to direct it or being central to it.
Flexibility	—	readiness to take risks — not always being able to predict outcomes.
Economy	—	of tutor talk — allowing more student interaction.
Practicality	—	managing the environment so that it allows contributions to develop.
Supporting	—	so that students feel safe to make a contribution in front of peers.
Challenging	—	so that the group does not become 'cosy' and reluctant to experiment.
Leading	—	energetically and positively, but seeking to share control.
Reflecting and analysing	—	making what is going on as explicit as possible — both content and process. Encouraging students to reflect and/or analyse process, and to be increasingly responsible for their own learning.
Structuring and sequencing	—	planning appropriate learning steps, but with flexibility to take account of group and individual needs — moving individuals from dependency on the group to taking initiatives outside it.

A CHECKLIST FOR MANAGEMENT

- Develop a college statement or policy which makes clear the college's role on moral issues and its commitment to tackle them as part of its educational provision.
- Make the policy clear to all staff members and discuss it with those involved in implementation.
- Provide staff development opportunities for staff to develop their skills to put the new approaches into practice.

- Ensure that staff are willing to make appropriate innovative efforts through discussion at meetings and informally.
- Make the necessary materials and equipment available for implementation.
- Decide what changes are needed in existing organisational arrangements where they are are incompatible with the innovations being introduced.

APPENDIX D: SOME NOTES ON EVALUATION AND ASSESSMENT

New forms of learning have generated new forms of assessment, using profiles, records of achievement, personal development charts, etc. Evaluation of progress and recognising achievement are central to the methods suggested in this document, but it is recognised that the most difficult aspect to tackle is the recording of personal, social and moral development. How can it be recorded? Should it be recorded? Who records it? For whom and what purpose? This document is about methods of learning not assessment, and the issues cannot be covered in detail, but some initial suggestions and an example are given below.

The problem with traditional assessment procedures is their inappropriateness to the changed educational aims of vocational preparation. If the core aim of education is accepted as personal, social and moral development as well as the development of students' intellectual and practical skills, most current assessment practices need to be reconsidered. Examinations and many other forms of test are no longer suitable tools for measuring the learning which has taken place.

The process of formative assessment and evaluation is central to the forms of learning described in this document. Carried out sometimes by the student, sometimes with the help of a fellow-student or group of students, often with a tutor, the process is a valid and recognised form of assessment. It involves:

- diagnosing individual strengths, achievements, problems and weaknesses;
- motivating students to improve on their own performance;
- generating information for organising learning groups and further activities and experiences;
- assisting the evaluation of the effectiveness of teaching methods and materials and the quality of the course or programme.

Central to the development of tutor skills is the art of asking the right question. The following chart has been developed by K. Spencer (a Coventry tutor) to help tutors examine the categories of questions which could be asked in helping students to consider what they have learned. The list of qualities, achievements or skills is *not* intended to be definitive, nor is it designed for inclusion on a profile as it stands. They are examples to show the line which questioning might take after an experience, activity, project or piece of work, to bring out more openly the personal learning which has also taken place.

THE ART OF ASKING THE RIGHT QUESTION

	REVIEW	REFLECT	RECOGNISE/RECORD
ACHIEVEMENT	What did you like/dislike about ...? What did you most/least enjoy? How would you describe your.. (e.g. timekeeping, effect, safety?) Did you learn any new skills? What did you do that was different?	What did you learn that was different? Have you made any progress? Did you do anything particularly well? Did you learn anything about... last week? Do you feel you benefited from last week? Do you feel you worked hard in ...? Was it successful?	Do you feel you know where/what you are going/doing? What would you say about your work? Are you pleased with what you have done? Are you interested in ...? What is the next step/stage? What do you think you have achieved?
TEAM WORK	Who did you work with? Did you help anyone? Did you make a contribution to ...? Did you work in a group? Did you work mainly with others? Who decided what to do? Did you agree with each other?	Do you work well together? How could you make it better? What demands were made of you? Did your attitude/behaviour affect the group? When you are not in the group, are you difficult? How were decisions made?	Do you prefer to work alone or with a group? Are you helpful towards others? What do you give to the group? Do your attitudes surprise you? Were you influenced by others?
ORGANISING TIME	Did you make any plans? Did you complete the work? Did anything unexpected happen? Did you use time well? Did the task take you longer than you expected? What did you do first?	Do you feel you organise your work? Did you set yourself too much to do? How did you cope with ...? Did you need help to organise your work? Did you think ahead?	Do you feel you are better prepared now? How would you approach similar work? How would you prepare yourself next time? Has the planning taught you anything?
RELATIONSHIPS	Who did you work with? Did you choose to work with your partner? Did you need to approach an adult? Did you work mainly on your own? Have you been unhappy working with anyone? Did anyone help you?	How could the relationship be better? Did you feel you got on with people? Did you enjoy the experience? How did you feel? What can you do about it? Did you find it easy/hard to make new friends? Have you found out anything about yourself?	Do your friends/other adults see you differently? What is your attitude towards others? Were you able to take advice? Have you changed in any way?
DECISION MAKING AND TAKING	What did you use to ...? Did you have to decide anything for yourself? Did you ask advice/for help from anyone? Did you find out some information yourself?	Could you have made a different decision? Who/what helped you make the decision? How did you use the help/advice/information? How did you make your decisions? Do you make decisions quickly?	Do you feel making a decision is any easier? What would you do if you have to take another decision? Were you careful about how you make your decisions? Do you need more practice?
PROBLEM SOLVING	What did you do that was new? Did you do anything that was different? Did you use new equipment? Were there any problems? Did you need help? What difficulties did you face? How did you find out the answers?	How did you set about tackling any new problems? Could you solve the problem in another way? What do you feel when a job/task/piece of work assignment is finished? How did you feel about the task? How did other people help you?	What problem/difficulties seem to occur most often? Do you know what to do when you meet a problem?

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APPENDIX E: DEVELOPING A PLANNED PROGRAMME OF PERSONAL, SOCIAL AND MORAL DEVELOPMENT IN OBJECTIVES-BASED PROGRAMMES SUCH AS CPVE

A BASIC FRAMEWORK

The framework

Develop a checklist of *core aims* relating to personal development and moral competence.

Draw out the implications of one or more core aims in terms of specific competences and particular situations which draw on student experience to determine course or *programme objectives*.

Use these to draw up lesson or *sessional objectives*, using an activity.

Draw up a series of group activities, integrated assignments or individual projects to form a course programme using the list of objectives and topics of known interest and concern to student.

CPVE and some other forms of vocational preparation programmes recognise that all learning takes place in a context of personal and therefore moral development.

The following checklist is an attempt to identify core aims from all the ten areas of the CPVE framework which have particular relevance to personal and moral development. The list is a starting-point for planning a programme for action, and is not intended as definitive. Staff working on CPVE or other programmes could begin by analysing basic aims and objectives to identify those with a moral dimension.

A CHECKLIST OF CORE AIMS FOR MORAL AND PERSONAL DEVELOPMENT IN CPVE

These are selected from the CPVE framework documents (Joint Board for Pre-Vocational Education, 1984)

A. Personal and career development

To enable a young person to:

- increase his/her awareness of personal characteristics, preferences, capacities and capabilities;
- check his/her self-image against the perceptions of others;
- develop self-awareness in a range of settings;
- be aware of the attitude changes involved as individuals adopt new roles with family and/or social groupings;
- formulate his/her own code of behaviour in relation to certain issues and dilemmas in which there may be a clash of principles;
- be able to analyse the positive and negative consequences of taking risks in relation to physical and emotional self-development.

B. Communication

To enable a young person to:

- evaluate his/her own and others' communicative strengths and weaknesses through observing and participating in a range of verbal encounters.

C. Numeracy

To enable a young person to:

- explore the concept and value of numeracy.

D. Science and technology (including information technology)

To enable a young person to:

- develop a responsible attitude to the moral and legal implications of science and technology by comparing alternative solutions to scientific and technological problems systematically and selecting the most appropriate alternative(s) for future development in the light of ethical consequences.

E. Industrial, social and environmental studies

To enable a young person to:

- identify and consider factors that might influence progress in working life;
- appraise the methods by which decisions are reached in different social/cultural groups;
- appraise alternative ways of influencing political, social and environmental decisions, and evaluate their relative merits;
- develop an understanding of the moral and legal frameworks operating in society, and the relationship between rights and responsibilities;
- develop an awareness and understanding of community responsibilities.

F. Problem solving

To enable a young person to:

- develop the ability to give due recognition to the existence of problems and the values and value judgements which might influence their or other people's definition of a problem;
- recognise the underlying principles of a process of problem solving and the advantages of adaptability of attitude, knowledge and skills;
- gain some appreciation of effective learning strategies and how to deploy them for his/her own benefit in the planning of learning.

G. Social skills

To enable a young person to:

- participate in a variety of ways in group tasks and develop an awareness of self in relation to others in groups;
- support personal decisions by reference to moral preference;
- be aware of categorising behaviour in self and others;
- adopt behaviours appropriate to own goals in a variety of situations.

H. Creative development

To enable a young person to:

- express feelings openly in a constructive manner and be sensitive to the feelings of others;
- develop an awareness of, and respect for, cultural variety;
- express feelings of appreciation and appraisal to a variety of stimuli.

CPVE CORE AIMS AND OBJECTIVES AND MORAL COMPETENCE

The preceding list gives core aims and objectives from the CPVE Core Areas. Their breadth and wide-ranging applicability indicate their generic nature. Certain of the objectives listed are specifically relevant to moral development, and some examples of their application in the moral dimension are given below.

Core objective	The 'moral' dimension
Formulate his/her own code of behaviour in relation to certain issues and dilemmas in which there may be a clash of principles.	The emphasis here is on being able to make judgements and perform actions oneself.
Be able to analyse the positive and negative consequences of taking risks in relation to physical and emotional self-development.	The 'risk' in the moral sphere is inherent in having to make a choice which could always prove to be wrong. The ability to analyse and evaluate consequences is at the heart of moral competence.
Appraise the methods by which decisions are reached in different social/cultural groups.	This indicates that moral valuing, judging and acting have a social context which needs to be explored with any group.
Develop an understanding of the moral and legal frameworks operating in society.	There are certain 'core moral ideas' with which any morally competent person would have to be acquainted.

Develop an awareness and understanding of community responsibilities.	It is important to remember that individuals are not totally independent agents, but are subject to pressure from family, group (e.g. religious, cultural, social, gender) peer group, media, region, etc.
Recognise the existence of problems and the values and value judgements which might influence his/her or other people's definition of a problem.	A morally competent person would have to be able to identify an issue or dilemma as being a moral one, as opposed to some other sort of problem. Furthermore, it would be important to be clear about why it was a moral problem and the kinds of principles that might be involved.
Support personal decisions by reference to moral preference.	In the moral realm it is necessary both to give and to seek some sort of rational justification for the decisions that are made.
Adopt behaviours appropriate to his/her own goals in a variety of situations.	Importance is attached to: — being clear about one's values; — adopting behaviour that is congruent with those values, or redefining one's values in the light of preferred behaviour. Here, as elsewhere, sensitivity is essential, not least because of the need to understand motives, both one's own and those of others.

A 'FOCUSING' EXERCISE: A STAFF DEVELOPMENT ACTIVITY

This 'focusing' exercise is designed for groups of staff who are considering developing a programme incorporating elements of moral education appropriate to a group of students. It offers a framework for translating aims and objectives into practical activities. The example shows an aim which has been developed to demonstrate how the model works in practice, using the following stages:

STAGE 1: (*page 52*) Take a core aim as the central idea and consider its implications.

What is this core aim about?

What components make up this aim?

STAGE 2: (*page 53*) After discussion, write some key statements in the circles on the diagram (these should be important components contributing to the core aim). Use as many circles as required.

These statements become *programme* objectives. A programme might last for one session, a week or two, or longer, depending on the complexity of the objective. The programme objectives are all linked and overlap, but some order of priority may emerge.

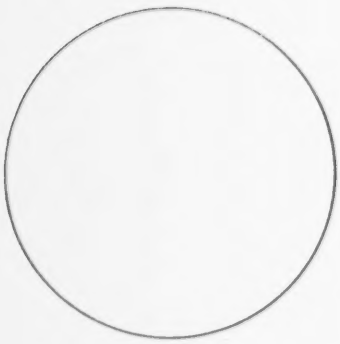
STAGE 3: (*page 54*) The next step is to write, around the edge of each programme objective, a series of questions which an individual or a group might ask of themselves when addressing the particular objective. These become *session objectives* and are pointers to practical approaches for achieving the programme objectives session by session. They are framed as questions in order to form the basis for self-evaluation before a programme starts and when it is finished.

Since we are concerned to help the student in his/her own personal development, the questions should be asked by the individual(s) concerned. This implies a collaborative process between student(s) and tutors in generating the questions. Certainly, for self-assessment, some agreement needs to be reached that the questions or *session objectives* are appropriate and/or realistic.

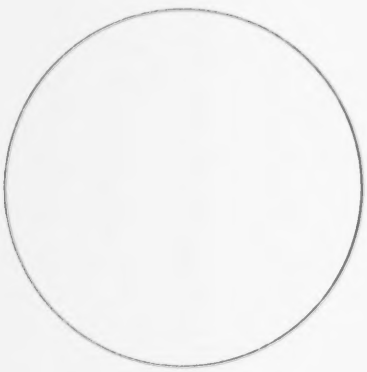
It is suggested that staff groups complete this exercise for a number of differing aims taken from the checklist, to see how much consensus can be reached about what an aim means and to generate ideas as to how to tackle it in practice.

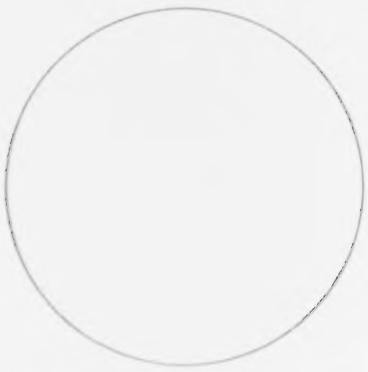
Important questions to ask about approaches which are suggested are:

- What will the students be doing?
- Will it contribute to their development in terms of the central aim?

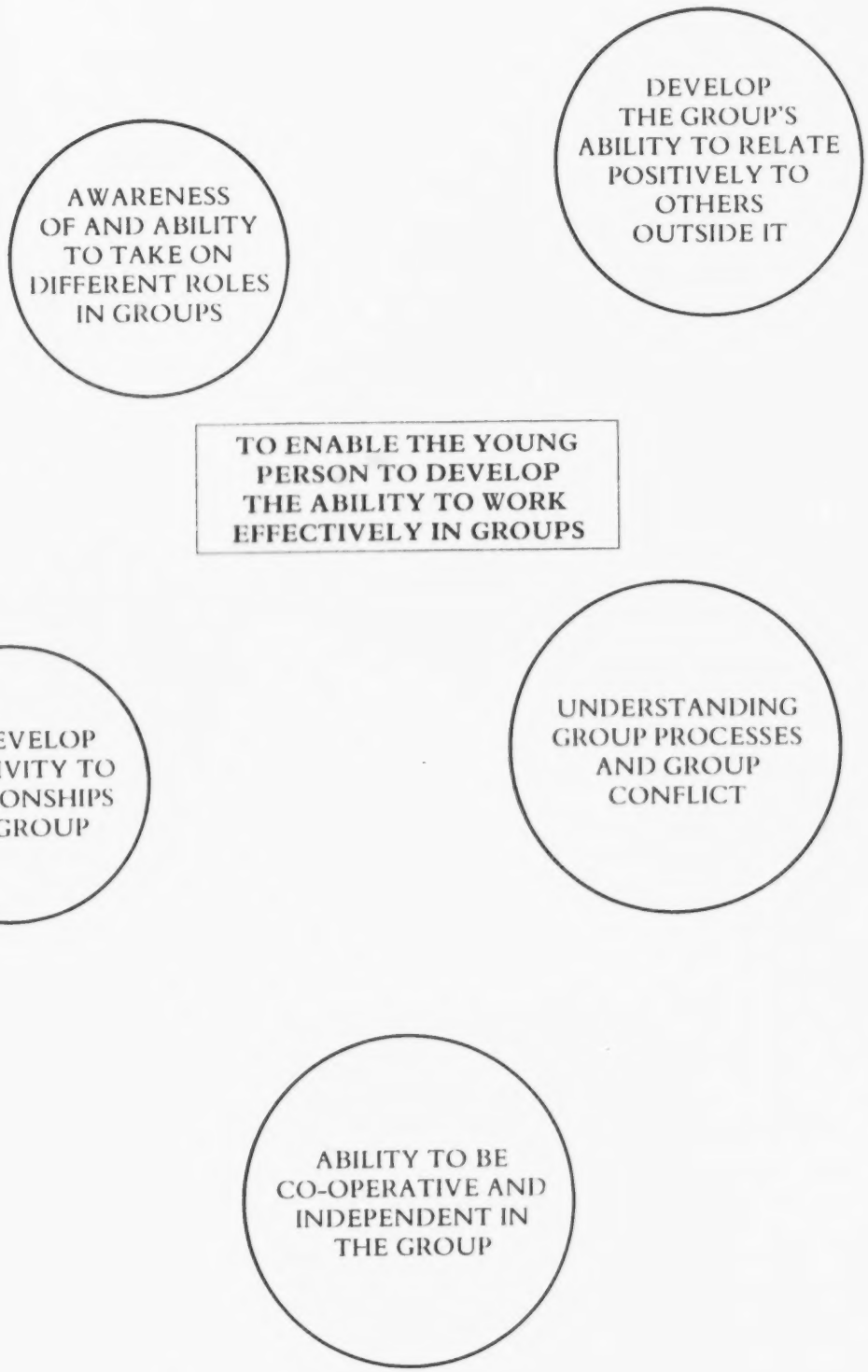


TO ENABLE THE YOUNG PERSON TO DEVELOP THE ABILITY TO WORK EFFECTIVELY IN GROUPS

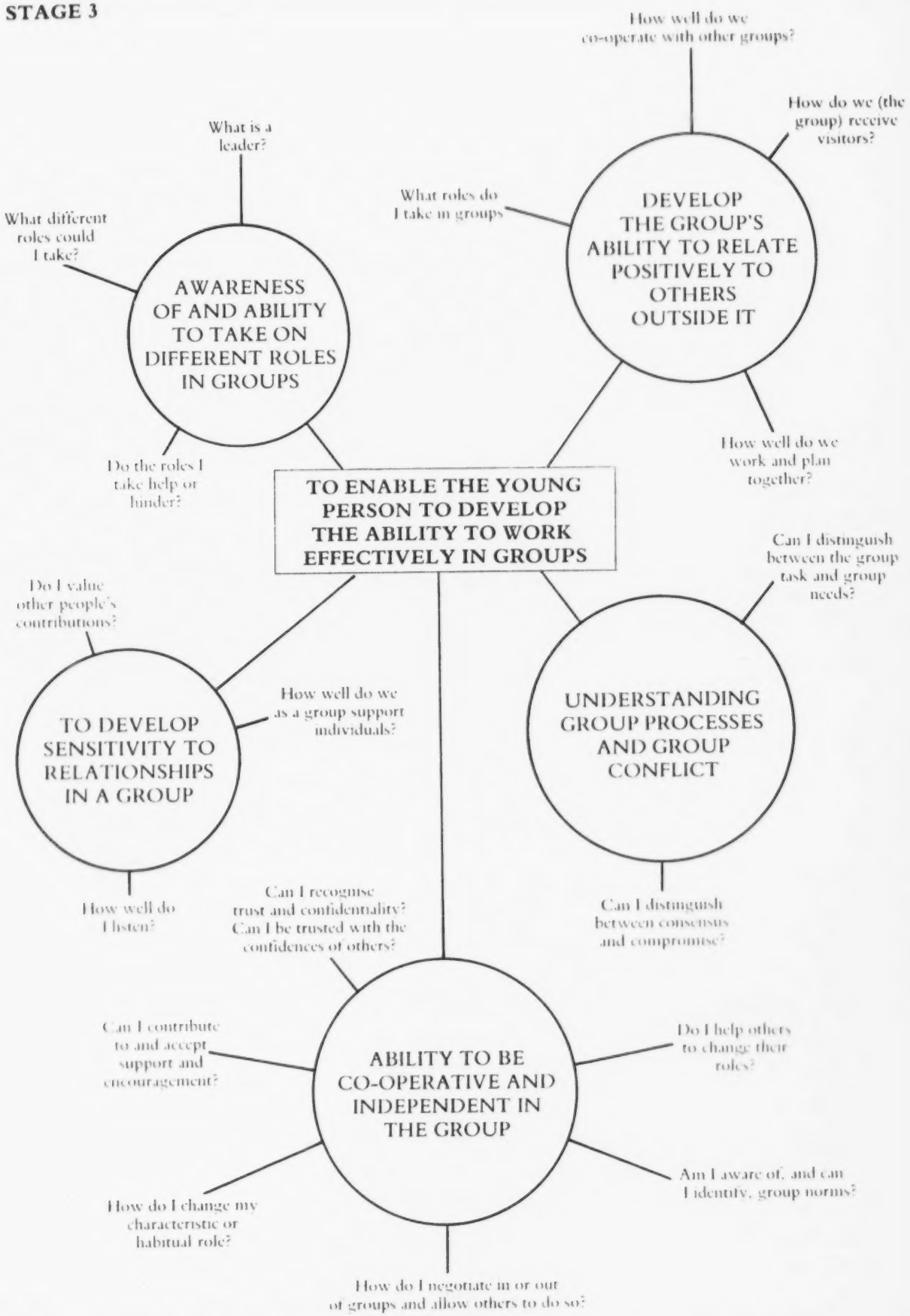




STAGE 2


DEVELOP THE GROUP'S ABILITY TO RELATE POSITIVELY TO OTHERS OUTSIDE IT
AWARENESS OF AND ABILITY TO TAKE ON DIFFERENT ROLES IN GROUPS
TO ENABLE THE YOUNG PERSON TO DEVELOP THE ABILITY TO WORK EFFECTIVELY IN GROUPS
TO DEVELOP SENSITIVITY TO RELATIONSHIPS IN A GROUP
UNDERSTANDING GROUP PROCESSES AND GROUP CONFLICT
ABILITY TO BE CO-OPERATIVE AND INDEPENDENT IN THE GROUP

STAGE 3


How well do we co-operate with other groups?
How do we (the group) receive visitors?
What is a leader?
What roles do I take in groups
What different roles could I take?
DEVELOP THE GROUP'S ABILITY TO RELATE POSITIVELY TO OTHERS OUTSIDE IT
AWARENESS OF AND ABILITY TO TAKE ON DIFFERENT ROLES IN GROUPS
How well do we work and plan together?
Do the roles I take help or hinder?
TO ENABLE THE YOUNG PERSON TO DEVELOP THE ABILITY TO WORK EFFECTIVELY IN GROUPS
Can I distinguish between the group task and group needs?
Do I value other people's contributions?
How well do we as a group support individuals?
TO DEVELOP SENSITIVITY TO RELATIONSHIPS IN A GROUP
UNDERSTANDING GROUP PROCESSES AND GROUP CONFLICT
How well do I listen?
Can I recognise trust and confidentiality? Can I be trusted with the confidences of others?
Can I distinguish between consensus and compromise?
Can I contribute to and accept support and encouragement?
Do I help others to change their roles?
ABILITY TO BE CO-OPERATIVE AND INDEPENDENT IN THE GROUP
Am I aware of, and can I identify, group norms?
How do I change my characteristic or habitual role?
How do I negotiate in or out of groups and allow others to do so?

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Objectives

The objects for which the **Further Education Unit (FEU)** is established are to promote, encourage and develop the efficient provision of further education in the United Kingdom and for that purpose:

a) to review and evaluate the range of existing further education curricula and programmes and to identify overlap, duplication, deficiencies and inconsistencies therein;
b) to determine priorities for action to improve the provision of further education and to make recommendations as to how such improvement can be effected;
c) to carry out studies in further education and to support investigations of and experimentation in, and the development of, further education curricula and to contribute to and assist in the evaluation of initiatives in further education;
d) to disseminate and publish information, and to assist in the dissemination and publication of information, about recommendations for and experiments and developments in further education.

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